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"Mr. Gladstone's attempt to introduce prematurely into international politics the principles of the gospel." Mr. Gladstone assimilated whatever of exalted truth he met in his reading. He certainly had read "Casa Guidi Windows." But neither the depth nor the extent of Lord Rosebery's reading, nor yet the kind of matter he assimilates from it, is known to the public, save by indirect inference.

Commercial Selfishness and War.

BY JOSIAH W. LEEDS.

The writer of the lately published brief monograph on Wiclif's anti-war views has received some interesting responses in connection therewith. One of these is from John A. Kasson, former minister to Germany, lately special commissioner to negotiate treaties of commercial reciprocity between the United States and several foreign countries. It may be remembered that, disappointed at the non-ratification by the late Congress of a successfully negotiated treaty of this kind, he declined to accept the considerable compensation which was due to him for his services. The recent allusions in the *ADVOCATE OF PEACE* to a commercialism that is selfish, and, in the last issue, to certain "beneficent reciprocity provisions in our present tariff" which, if properly availed of, ought to loosen the clutches of this baneful and war-stimulating selfishness, give appositeness to the sentiments of the above-named experienced diplomatist. He says, in his personal letter, which, I believe, I may helpfully quote:

"Without discussing the causes as I interpret them, it is evident to me that a very great change has occurred in the Councils of European nations in my own lifetime in respect to international war. There is a deeper sense of the obligations of justice between nations, and an increasing disposition to yield to them without the application of force. There is also an increasing reluctance to employ force to establish an international right,—a longer patience in negotiation. But the preaching of peace must go on until the selfishness inherent in human nature is itself brought under control; for that individual selfishness is aggregated in government, and is there, I am sorry to say, most commonly greatly apprehended as 'patriotic,' quite independently of the question of right or wrong which may be involved.

"Accept my thanks for your sympathetic allusion to my late work. From present signs I should say that only the application of retaliatory selfishness by Europe will convert our politicians to the principle that reciprocal fair dealing is wiser than arbitrary and exclusive selfishness among nations, as it is admitted to be between individuals.*

"Your allusions to the Emperor (the father of Emperor William) and Empress Frederick remind me of

his attitude in respect to war, as shown in his conversation with me just before his accession to the throne. I had complimented him upon the distinction he had acquired in the then late wars. He sadly shook his head, as if visions of past battlefields were passing before his eyes, and said: 'I hope never to see another war while I live.'"

It was stated at the time of the decease of the above, the Emperor Frederick William (1888), after a reign of but a few months, that, had not his life been thus early terminated, he would have carried out certain designs touching the Alsace-Lorraine trouble, which would have tended to definitely lessen the tension and hereditary jealousy between France and Germany. As to his doubtless altogether sincere ejaculation about war, he was well aware of the mental suffering it had brought to his sister, the Princess Alice. "Accursed war! May I never see another shot fired!" were the vehement words of Sir Charles Napier, in the midst of his military triumphs in India. Similarly frank was the testimony of General Sheridan, of whom Cardinal Gibbons said, in his arraignment of war upon the opening of the new century: "Happening to converse with General Sheridan, I questioned him about his Virginia campaign. His face assumed an expression of sadness, and with a mournful voice he said he hoped never to witness another war."

The Brutality of War.

BY EDWARD ATKINSON.

It may not be questioned that in the progress of the evolution of modern institutions many problems have been subjected to the arbitrament of war. It may not be doubted that in the conduct of war many of the greatest men of the world have attained a rightful position of power and influence; none higher than Washington, the dominating figure in the American Revolution. Yet to such men peace and goodwill among the nations have been the objects sought by war. Witness Washington's farewell address. To none has it been more plain than to these great leaders that wars have been necessary only because of the survival of the brute in man. All wars in defence of liberty and in the support of the rights of man have, in their judgment, been made necessary by the brutality of rulers or of the nations which have attempted to maintain oppression.

I shall, therefore, try to mark the stage which we have reached in the suppression of the brute and in the development of man, by dealing with the brutality of war. If the myths in regard to the age of chivalry have any foundation in fact, warfare, both private and public, was then conducted on principles of honor. Men met face to face and fought out their quarrels in a fair and courageous manner. Lying, cheating, ambushing, and stabbing in the back were deemed the acts of cowards and assassins. Such base practices disgraced those who committed them.

We have changed all that. Whatever may be the high and honorable character of the military and naval officers of to-day—and none can be rightly esteemed more highly for these attributes than the greater number of this class, both in this and other countries—yet the

*As manifesting the interest which John A. Kasson has long felt in the promotion of peace through the promulgation of righteous treaties, he wrote the inditer of this article, when ambassador at Berlin, and also at that time (1884) representative of the United States at the notable Berlin Conference on the Congo treaty: "The Conference has accepted the principle of exemption of all private persons and property from the disturbances of war on the rivers and other waters of the country. But the American proposition goes farther; and the assent of all the great powers except France is given to the neutralization of the entire Congo region in time of war, including the reference to mediation or arbitration of difficulties between the local territorial powers. Germany gives hearty support to it. This is still pending, in the hope that France will yet agree in whole or in part."